

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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FRIDAY, November 15, 1957

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Baptists Oust Two Unbossable Churches

Dallas (Texas) Baptist Association, October 10, Unseats Miller Road Baptist Church of Garland and the Open Door Baptist Church of Dallas for Limited Co-operation

By the Editor

The Dallas Morning News, October 11, had an article on an interesting event. Here we give the first three paragraphs:

"TWO GROUPS DISCHARGED BY BAPTISTS"

"The Dallas Baptist Association struck two churches from its roster Thursday after a committee said they had not followed regular policy and used 'common sense' in mission donations.

"The association, numbering around 140,000 Dallas County Baptists—the biggest concentration of Baptists anywhere—opened a 2-day annual meeting at the Park Cities Baptist Church.

"The association removed the Miller Road Baptist Church in Garland and the Open Door Baptist Church at 10315 Lake June in Dallas from the DBA roster."

Neither of the churches was warned in any way of the intended expulsion. Pastor Jack Hyles of the Miller Road Baptist Church was present but was not asked to speak nor consulted. Dr. T. L. Holcomb, retired after long years as secretary of the Southern Baptist Sunday School Board, urged "a more brotherly approach" to the situation, with others, but was voted down.

Pastor Joe Boyd, president of

the Baptist Evangelistic Schools, is pastor of the Open Door Baptist Church and was out of town.

The Miller Road Baptist Church in about five years' existence has grown to 3,200 members and for the last two years has led the 30,000 churches of the Southern Baptist Convention in the number of converts baptized. Last year they baptized 704, far more than any other church in the Dallas area. The church supports 27 foreign missionaries, besides giving regularly to the Southern Baptist Foreign Mission Board.

The Dallas Times Herald for Monday, October 14, had the following report:

"GARLAND MINISTER HITS BAPTIST GROUP IN CHURCH OUSTER"

"GARLAND—A young Garland minister has charged the Dallas Baptist Assn. with 'underhand tactics' in ousting his congregation from membership.

"Rev. Jack Hyles, speaking Sunday to 1,500 members of his Miller Road Baptist Church in Garland, said reasoning used by the 190-church association was unsound and a 'stab in the back.'"

"He was referring to action taken (Continued on page 10)

"BLESS THE LORD"

By Rev. Bob Jones, Sr., D.D., LL.D.

(Message given at Sword of the Lord Conference on Evangelism, Chicago, Illinois, Thanksgiving week, 1948. Mechanically recorded for THE SWORD OF THE LORD.)

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."—Ps. 103.

A hobbyist is a man who plays on the same note all the time. He has the best time of any man on earth, but he is a pest! This

103rd Psalm hits all the notes. You cannot find a spiritual note that it does not hit.

Paul played on all the notes. You remember he said, "Ye turned to God from idols [that is conversion] to serve the living and true God [that is Christian service] . . . to wait for his Son from heaven [that is the Christian hope] I Thess. 1:9, 10).

The worst hobbyists in this country are modernists, not fundamentalists. We are bad enough, but we are not as bad as they are. Hobbyists!

Once in a while I hear a pianist who goes away over and hits a note that ought to be hit just once in a while. What would you think about a fellow who hit that note all the time? It is a nice note, but it is not to be played all the time. There are a few fundamental notes.

Brother, there is one note you cannot overplay, and that is the Jesus note. The blood note, the resurrection note, the regeneration note, the salvation by grace through faith in the atoning blood note—you cannot overplay those. But there are some notes that need to be hit just once in a while.

You can overplay the Hell note. You can overplay the Heaven note. I do not want to shock you,

(Continued on page 8)

The Drama of Life

In Three Acts

By Evangelist R. A. Torrey
Associate of D. L. Moody; Died 1928

"A certain man had two sons."—Luke 15:2.

My subject tonight is the Drama of Life in Three Acts. The Lord Jesus Christ is the author of the Drama, and it surpasses anything that was ever put on the stage in conciseness, in point, in height and depth, and fullness and beauty of meaning, in pathos and in power.

The Dramatis Personae of the drama are four—God, two men and the Devil. There are three acts in the drama: the First Act, Wandering; the Second Act, Desolation; and the Third Act, The Wanderer's Return. There is a Fourth Act, but with that we have nothing to do tonight.

Act I.—Wandering; or the Nature of Sin

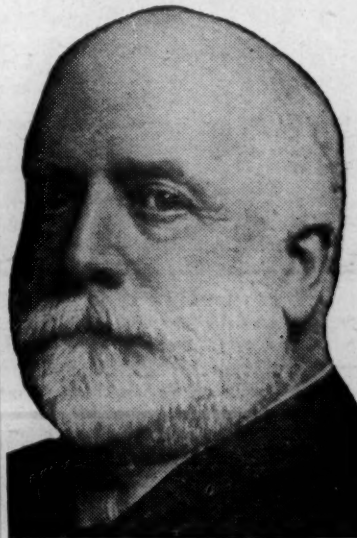
In the first act there are two scenes:

Scene 1.—A beautiful home, a spacious mansion, with everything to meet every desire of the hearts of its occupants. An aged father, whose countenance is full of nobility, and wisdom, and kindness, a remarkable blending of strength and tenderness. He is in earnest conversation with the younger of his two sons. This younger son is tired of the restraints of home. He has heard of the gaiety in a distant country, and he longs to break the trammels of his father's guardian care, and to see the sights and enjoy the pleasures of this new land. And he cries impatiently, "Father, give me the portion of thy goods that falleth to me." A look of inexpressible pain passes over the gentle face of the aged father, but he grants the son's request.

Scene 2.—A leave-taking, a

home-leaving. The younger son has gathered all his property together, got it into a portable form as possible, and is taking his journey to the far country. It is a beautiful spring morning, the birds are singing sweetly, the air is fragrant with the perfume of spring flowers, the young man's voice is full of gladness and good cheer, and with light and tripping step he wends his way down the

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Dr. R. A. Torrey,



Dr. Bob Jones, Sr.

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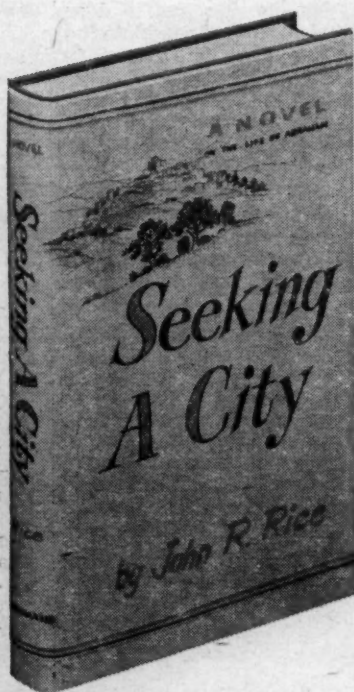
Thanksgiving

Once again our glad thanksgivings
Rise before our Father's throne,
As we try to count the blessings
Of the years so swiftly flown;
As we trace the wondrous workings
Of His wisdom, pow'r and love,
And unite our "Holy! Holy!"
With the seraphim above.

As we gather 'round our firesides
On this new Thanksgiving Day
Time would fail to count the blessings
That have followed all the way;
Grace sufficient, help and healing,
Prayer, oft answered at our call,
And the blest of all our blessings,
Christ Himself, our all in all!

While we love to count the blessings—
Grateful for the year that's gone,
Faith would sweep a wider vision,
Hope would gaze yet farther on;
For the signals, all around us,
Seem with one accord to say:
Christ is coming soon to bring us
Earth's last, best Thanksgiving Day!

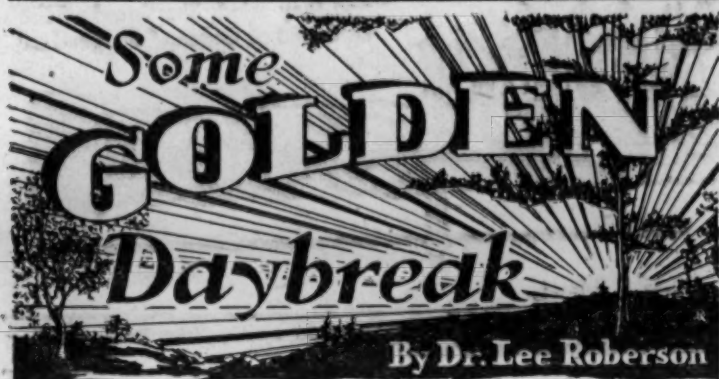
—A. B. Simpson



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Pastor, Highland Park Baptist Church, Chattanooga, Tenn.

Who is Antichrist?

CHAPTER 5

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."—II Thess. 2:3, 4.

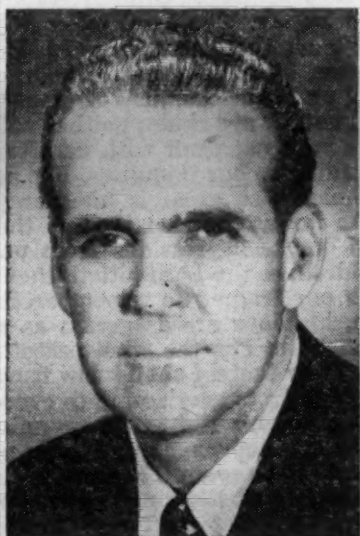
The word "Antichrist" is given to us in I John 2:18, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."

"Anti" means against. There is coming one who is against Christ. The Word tells us that this person will reveal himself after the Holy Spirit has been taken out of the way.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."—II Thess. 2:7-10.

The Antichrist will be a man of great power and authority, and will be the personal agent of Satan himself. The Antichrist will be revealed in all his wonder-working power after the rapture of the saints and the taking away of the Holy Spirit. Therefore, the Antichrist will have his great period in the seven years between the rapture of the saints and the revelation of Christ, this period which is known as the Great Tribulation.

Someone might ask, "What is the purpose back of all of this?" The answer is simple but terribly tragic. It is the work of Satan who has always sought to destroy Him and His work. Satan wants to rule over this earth; therefore, he will take a man out of this world and clothe him with great power and set him on high. Satan



Dr. Lee Roberson

is powerful but he is not all-powerful. Because of this, he is forced to use some human being and enter into him just as he entered into Judas and used him to betray Christ.

Now, may we see a few things the Scriptures tell us about this man.

I. His Names

In II Thessalonians 2 he is called 'man of sin and the son of perdition.' Because of this name, "the son of perdition," some people think that the Antichrist will be Judas reincarnated. Judas was also called the son of perdition. We cannot be sure of this, but it is certainly something to think about. He is called also "the prince that shall come" in Daniel 9:26, and in Daniel 11:36 he is referred to as 'the king that shall do according to his will.' In Revelation 13:1 he is referred to as a beast

rising up out of the sea. These are some of the names given to this Man of Sin, the Antichrist.

II. His Characteristics and Work

It is evident from the Scriptures that he will possess unlimited power. For a picture of this we have only to think of the power of demon-possessed men of history, such as Nebuchadnezzar, Alexander, Caesar, Napoleon, Nero, Rasputin, and the power of recent dictators, Hitler, Mussolini, and Stalin.

This coming world dictator will have all the power of past dictators and more, too. He will work along the same lines and will abolish personal liberty, free speech, freedom of the press, the right of assembly; he will reject the authority of God, and will persecute the Jews. The Antichrist will be energized by Satan, and Satan will give to him power to perform signs, wonders, and miracles.

Notice also that he will oppose God and Christ. He will be against all that is called God—not only against the true God, but against heathen gods as well. He will tread all religion under his feet, and will set himself up as the only object of adoration. He will try to prove to himself and to the world that he is God. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:4).

The Antichrist will be a man of war. "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations" (Rev. 13:7). War will be the natural element of the beast, for remember that Satan has chosen this man to head the armies of the earth, and to bring them together at Armageddon.

The Antichrist will rule the whole world for a time.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."—Dan. 11:36.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. 13:8.

A few years ago it would have seemed impossible for one person to rule the earth, but now after what we have seen, we know that it is possible. It has already been demonstrated that one man, assisted by a small minority, can take over a whole nation of millions of people. This was done in Germany, in Italy, and in Russia. Now, with the atomic bomb, we can easily see how one person, with control of the atomic bomb, could rule the entire world. When all this is going to take place, we do not know, except that it will be after the rapture. The rapture might come at any time. There is nothing to hinder the coming of Christ for His saints.

Again, let us be reminded that we are to look for our Saviour. He is coming as a thief in the night to take away His redeemed ones. We are going to be snatched away and caught up into His presence. Therefore, live just one day at a time. Do your best for Christ moment by moment. The rapture may occur at any time.

Do not give your allegiance or love or support to anything that is against Christ. John says that there are many antichrists, and all of these are pointing to the Antichrist who is coming.

Tonight you are either serving Christ or Satan. You are either on the road to Heaven or to Hell. If you have never accepted Christ, I pray that you might see that your life even now is counting on the side of the evil one who opposes our Christ, and who is known as a Man of Sin, a villain, the son of perdition. This is the time to put yourself on the side of Christ.

From the book **SOME GOLDEN DAYBREAK**, 116 pages, 17 chapters. \$2.00; please add 15c for packing and postage if ordered from The Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.

Baylor Honors De Mille

Southern Baptist University Gives Degree to Maker of Lewd Movies. Unconverted Rabbi Leads in Prayer. Southern Churches Turned Out Which Will Not Support This Program.

By The Editor

Before me is a program of Baylor University's "Fifth Annual Conference on American Ideals" with "Special Convocation presenting Cecil Blount De Mille," dated October 12, 1957, at Waco,



Cecil B. De Mille

Texas; and of course bearing the Baylor University seal. Baylor University is owned and supported by Texas Baptists, is the largest Baptist University in the world.

The speaker of the occasion was Cecil Blount De Mille, famous moving picture director, who recently finished the \$13 million extravaganza, "The Ten Commandments," a picture lasting three hours and thirty-five minutes, a fictional and sexy picture of the imagined life of Moses. Dr. De Mille after speaking was given the honorary degree of Doctor of Laws with great ceremony.

The benediction was pronounced by "the Reverend Amiel Wohl, rabbi of Temple Rodef Shalom," according to the official program.

This matter is not news to me—indeed, it is news to any national magazine editor in America? I have been flooded with literature from the movie studios in Hollywood about this film, about Dr. White's going to Hollywood to invite De Mille, and about comments by Catholic cardinals, National Council of Churches leaders and modernists generally. The matter was played up in the magazine, *The Baylor Line*, the official publication of the Baylor Exstudents Association, for March and April of this year. It was reported very favorably with nearly a column in the *Texas Baptist Standard* for May 25, 1957. Still the facts that a school supported with Christian money and claiming to be Christian should honor such a man for perverting the Scriptures and making lewdness out of sacred things, is shocking beyond expression to me as it has doubtless been to countless others.

This Is Our Business

The editor is particularly concerned because of the deep-seated love for Baylor University, where I got my A. B. degree in 1920. I was very poor and worked my way through the University, living in a room in the attic of the Crossland house, unheated, which now could not be rented. The room cost me \$4 a month! I milked the cows of the Baylor dairy, worked in the bookstore, dried dishes in the women's dining hall, and carried the mail. I was janitor of Seventh and James Street Church, directed a Sunday School mission. I was graciously elected president of the University Christian Association and so was director in Baylor University of the 75 Million Campaign where we raised some \$75,000 in cash and pledges. I was given by the faculty the "1914 Class Scholarship," was president of the Erosophian Literary Society, was privileged to win in intercollegiate debate for

Baylor against Hardin-Simmons University. My good wife graduated in 1921. With holy devotion I have loved Baylor University. I supported it with prayers and sacrificial gifts and sent many, many students there.

In the midst of great denominational pressure on me through many years, I must say it has never come from the leadership at Baylor University. I have no reason to delight in anybody's mistakes there. Dr. William R. White, the president, was with me in Southwestern Baptist Seminary. He is a good man and I think he is fundamental and premillennial in doctrine. At least he once was. Visiting in Waco I had great fellowship with Dr. Armstrong, the eminent Browning scholar, my old teacher, before his death. But who would have thought that Baylor would honor a lewd movie maker for that particular business and would have an unconverted, Christ-rejecting rabbi to lead in prayer?

Perhaps we should have expected it, though we did not. Some years ago the same University honored the whisky-drinking, cursing, socialist, the Southern Baptist, President Harry Truman, and did it despite state-wide opposition and in violation of the vote of the Texas Baptist Convention.

The Film, "The Ten Commandments"

What about this motion picture, "The Ten Commandments"?

In the *Time* magazine for November 12, 1956, the picture is reviewed thus: "the 70th motion picture produced by 75-year-old Cecil B. De Mille, is the biggest, the most expensive, and in some respects perhaps the most vulgar movie ever made."

Again this three-column review says, "With insuperable piety, Cinemogul De Mille claims that he has tried 'to translate the Bible back to its original form,' the form in which it was lived. Yet what he has really done is to throw sex and sand into the moviegoer's eyes for almost twice as long as anybody else has ever dared to. He throws it very clearly indeed. The dancing girls are numerous, nubile and explicitly photographed."

And further, the *Time* magazine says, "There are moments, in fact, when it seems that the Seventh Commandment is the only one De Mille is really interested in; to the point where the Exodus itself seems almost a sort of Sodexodus—the result of Moses' unhappiness (and purely fictional) love life."

"Is this blasphemy? Technically not; but it is sometimes hard to determine where the fine line between bad taste and sacrilege is to be drawn."

Not only is the picture, "The Ten Commandments," sexy to make money out of common people. It is ruinously wrong in doctrine. *Eternity Magazine* for April, 1957, says:

"... The satanism of De Mille's opus is its false theology from beginning to end. The film is a sort of Fourth-of-July oration against the enslavement of men by men, ending with the triumphant cry that is on the Liberty Bell (Lev. 25:10)."

"The theology of the film is that all men are made in the image of God, that God lives in every man, that God is a sort of extension of the fine legal mind, chiefly concerned with righting human wrongs. One or two Egyptians rather lean toward the Hebrews on the night of the Passover, and a few black slaves are brought along, in order to teach racial toler-

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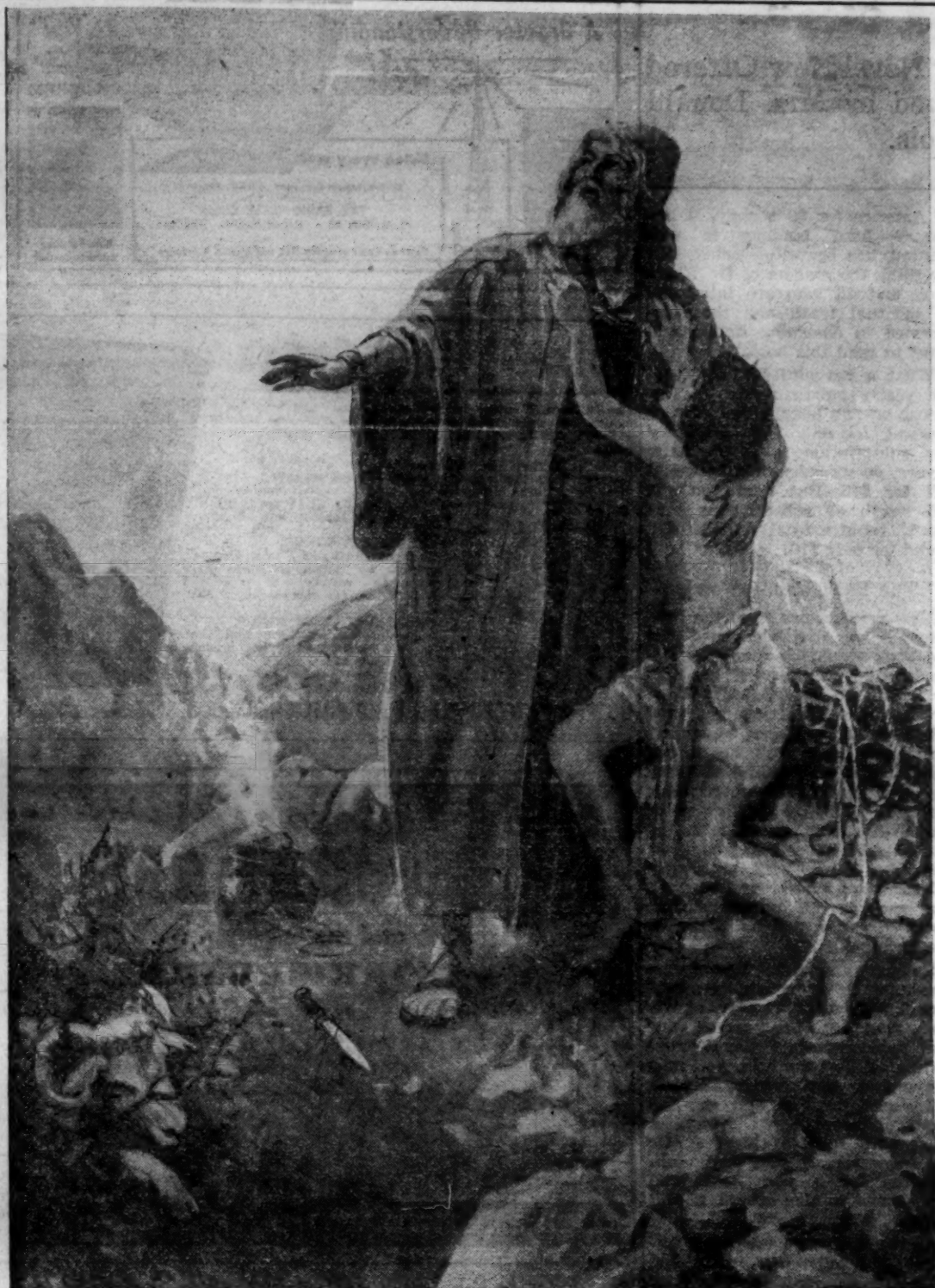
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Abraham's Greatest Tragedy And His Greatest Blessing

Pictured above we see Abraham overwhelmed with joy, speechless with relief, after God had stopped his arm with the descending knife which would have plunged into the heart of his son, Isaac, and after God had had him release his dear son from the altar. See, if you can, the emotion in the heart of the boy Isaac, as he clings to his father, and knows that he will live! And Sarah! How would Abraham have faced her had he slain the boy and left the body at Mount Moriah, three days' journey from Sarah's tent?

When Abraham offered Isaac, or began to offer Isaac, on a small peak of Mount Moriah, the occasion is one of the most moving in the Bible. When Adam and Eve were cast outside the Garden of Eden and fended away from that holy place by the angel of God with a flaming sword, they did not know how much they had lost. Other great times of emotional upheaval pictured in the Bible are when Eve found her boy, Abel, slain by the firstborn, Cain; or when David wept over his dead son, Absalom.

But the only picture in the Bible which reminds us of Abraham offering his son is when God offered His beloved Son on Calvary. Mary, weeping below the cross, with John comforting her, and Mary Magdalene standing by, was no more heartbroken, we believe, than was Abraham when he started to plunge the knife into the bosom of his son, the son for whom he had prayed so long before the child was born, the son about whom God had promised that his descendants should be as the sand of the seashore and the stars of the heaven; the son through whom all the nations of the earth should be blessed, the ancestor of the Messiah—Abraham must have entered into the broken heart of God who gave His Son, when he laid Isaac bound

on the rows of wood upon an altar on a far-off hill!

This was the greatest tragedy in Abraham's life. It was the greatest test of his faith. But it was also the greatest blessing he had ever received. Abraham has his son back again! It is as if he were raised from the dead! Now his faith is strengthened to believe that God will give him seed like the stars of the sky for multitude and like the sands of the seashore. Here also is one of the greatest illustrations of spiritual truth in the whole Bible. Here the substitutionary death of Christ is pictured. Do you see the ram, caught in the bushes? So Christ, the innocent Lamb of God, was sacrificed to pay for our sins. And Abraham knew this, for he said, "My son, God will provide himself a lamb for a burnt-offering."

Oh, this is a thrilling story! And this is a part of the moving theme, the romance, the glamour, the entrancing spiritual truth which is revealed in the novel, *Seeking a City*, by Editor John R. Rice. Here are nineteen chapters so thrilling in story form, that the teen-ager will read with delight, the unsaved man, the Jew, the Catholic, will find the book irresistible in many, many cases. Here is spiritual truth so clearly expressed in story form that the profound Bible student will be

moved and enlightened, we believe.

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Dr. Bob Jones SAYS:



Bob Jones University holds the position that it is impossible to put over a Bible cause at the sacrifice of a Bible principle. The institution which I founded, and of which my son is president, was founded on these fundamentals, "Whatever the Bible says is so," and the Bible says: The Lord Jesus Christ was born of a virgin, He was God manifest in the flesh, He died on the Cross to save sinners, He bodily arose from the dead, and He is the world's only Saviour. Bob Jones University refuses to support in any way any cause that runs contrary to these fundamentals of the faith. Now, remember, when you invest money in Bob Jones University, you are investing money in an old-time, fighting, Christian, orthodox institution and an institution that is being used

of God to lead thousands of people to Jesus Christ every year. We hope you will pray for us more and more, and we believe that if you will ask the Lord, He will lead you to invest some money in the work we are doing. Remember, one-third of all the gifts that come to us, unless they are designated for a specific purpose, goes into our missionary fund for the direct spread of the Gospel; one-third of the amount goes into our student help fund to help worthy students; and one-third of it goes into our maintenance fund.

We will be very happy to hear from you. Thank you, and God bless you.

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THE EDITOR'S Notes

by John R. Rice

Very sweet to me recently has been a passage in Acts 5:40-42.

The apostles were beaten, were commanded not to preach in Jesus' name. But they did not mind and they did not quit. They departed, "rejoicing that they were counted worthy to suffer shame for his name." And "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

The apostles suffered shame for Jesus' sake. So should we.

The apostles rejoiced that they were counted worthy to suffer shame, and so should we!

I am a fundamentalist, as I have been all the thirty-six years of my ministry. But now it is not fashionable to be a fundamentalist any more. Being an aggressive fundamentalist, fighting in defense of the faith brought reproach on Spurgeon, on Machen, on W. B. Riley. And so with D. L. Moody, R. A. Torrey, and Billy Sunday. Okay, so there is some reproach on being out and out for the Bible and saying so, on being against modernism and saying so, on insisting on the Bible pattern for evangelism. So by God's help I will rejoice that THE SWORD OF THE LORD is counted worthy to suffer for Jesus' sake. Those who are really fundamentalists in their hearts will pray for us and love us and stand by us. Those who are not really true to the fundamentals of the faith both in head and heart will compromise and go along with the popular crowd. That is one of the glories of being a Bible Christian. So we will rejoice and try to go ahead "daily in the temple, and in every house," ceasing not "to teach and preach Jesus Christ."

Pray that God will give us special grace and wisdom to love when we are hated and slandered, to answer kindly the floor of propaganda going out by paid writers from certain headquarters against all of us who are fundamentalists.

Those Contest Sermons Must Be In by December 1

Again we urge the best Bible preachers, Spirit-filled men of God who are used in soul winning, to write evangelistic sermons for THE SWORD OF THE LORD 1957 Evangelistic Sermon Contest. Note carefully the conditions:

1. The sermon must be original (your own, not stolen), hitherto unpublished, one addressed to the unsaved, evangelistic in nature, whether it be on questions of sin, Hell, judgment, the blood of Christ, the plan of salvation, or emphasizing the need for decision.
2. The sermons must be typewritten, on one side of the paper only, double-spaced, with margins of one inch, right and left.
3. The quotations must be accurate. If extended quotations are used from current works, the au-

"Seeking a City"

Comment on the New Novel Now Offered Sword Readers. Reviewed by Mrs. Donald Sandberg, Moline, Illinois.

"At last! A Christian novel written to inspire the mature Bible student and intrigue the teenager as well.

"Seeking a City" is a panoramic unfolding of the life of Abraham. What was the unrelenting urgency which drove him out of his homeland with his sister-bride, Sarah? Did he misunderstand God's promise of a son? What was his responsibility toward his money-minded nephew, Lot? How much did he understand about the coming Saviour? Your heart will burn as you follow Abraham's restless search of the city "whose maker and builder is God," and you will find a longing in your own heart, as Abraham did, to become the friend of God.

"This is a novel written for all. The tender love story will appeal to the young; the historical background will interest the practical-minded; the spiritual significance will enthral the experienced Bible student.

"Seeking a City" handles great truths with a reverent, yet common touch—simply, still vividly and beautifully portrayed. A wonderful book to give to the unsaved, to Jewish friends, to Sunday School pupils, because it clearly shows the relationship, so often misunderstood, between the Old Testament teachings and their fulfillment in Christ."

Free With 6 Subscriptions for \$10!

This novel of nineteen charming, spiritually moving chapters about Abraham, and the way he struggled and failed and had revelation from God and came to know about Christ, and loved and trusted Him and was saved—this novel of interest to young and old, packed with spiritual truth, with its nineteen chapters—you may have absolutely free with six yearly subscriptions to THE SWORD OF THE LORD at the bargain rate of \$10! (For Canadian and foreign subscriptions add 50c per year.) The book is being published by William B. Eerdmans Publishing Company, will be sold all ov-

er America for \$3 a copy. It has library hard binding, is well printed, has beautiful jacket, and we think the readers of Dr. Rice's book and all who are interested in spiritual truth and those interested in charming fiction will want to read this book.

What a bargain! You may get six yearly subscriptions to THE SWORD OF THE LORD, either new or renewal, for only \$10. Ordinarily one subscription is worth \$2.50 a year, or six subscriptions would sell for \$15. But here you get \$15 worth of subscriptions plus the \$3 book, a total value of \$18—and for only \$10!

The Book Ready Now!

New word comes from the publisher. It was first announced that the book would be ready by December 1. Now the publisher tells us it will be ready, God willing, by November 15. Before you read this issue of the paper, we understand the books will be in our hands. Then, God willing, the very day we get your subscriptions with \$10 (\$13 for six foreign or Canadian subscriptions) with the names and addresses to whom you wish THE SWORD sent, six yearly subscriptions, new or renewal, that very day the premium book, *Seeking a City*, will be mailed to you, postpaid!

So hurry and rush your order in. You may renew your own subscription for as many years as you wish, counting each year of your own renewal toward the six subscriptions. For example, you may renew your own subscription six full years for \$10 and get the beautiful novel about Abraham, filled with spiritual blessing. Or you may renew your own subscription for a year, and send THE SWORD to five others, if you prefer. But do it now.

Write names and addresses fully and carefully. Say where the book is to be sent. Address your letter to THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

thor is responsible to secure any needed permission.

4. The deadline is December 1. That is, sermons must be in our hands by December 1.

5. Suggested length for sermons is from 3,000 to 5,000 words, but no set limit is insisted upon.

6. Sermons must not quote favorably any known modernist, should not use quotations from modernistic Scripture translations like the Revised Standard Version or Phillips or Moffatt. Any relevant, reliable translation may be quoted—King James Version, American Standard Version, Williams Translation, etc. The King James Version is best for general use; sometimes the American

Standard Version is more accurate.

7. Awards totaling \$1,600 will be given for the best ten evangelistic sermons, ranging from \$300 first prize to \$100. Other sermons besides the top prize winners, if accepted for publication, will be paid for. Any not used will be returned. Winning sermons are not restricted from future use in books by the authors.

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Blessed Conferences at Minneapolis and Pontiac

October 13-18, Dr. Bob Jones and I were in a conference with the Fourth Baptist Church, Minneapolis, and the Central Con-

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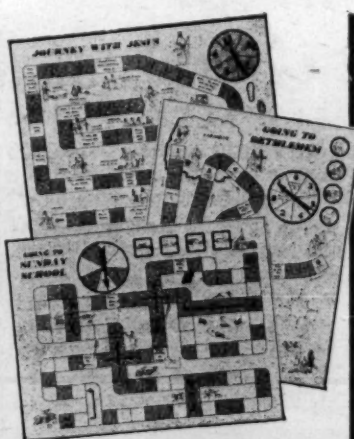
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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST BOB OUGHTON has just recently closed a 12-day campaign at the Tri-City Baptist Tabernacle in Newport News, Virginia. The outward results were: 12 conversions, 2 additions by letter, and others pledged to begin family altar and to tithe. Pastor James M. Bond says: "The attendance was fair each night but the most wonderful part of the meetings was the facts that cold and indifferent came back to their first love, and sinners repented and were saved and the membership at large was blessed with moving messages that resulted in definite decisions to work for the Lord and their church." He heartily recommends the work of this evangelist.

The Cedar Avenue Baptist Church of Fresno, California, recently had as its evangelist **JACK VAN IMPE** of 14 Gage Street, Pontiac, Michigan. Some 25 first-time decisions were recorded, and many Christians were blessed and made decisions to serve Christ better. "This evangelist has a deep Bible-centered, Christ-exalting ministry. Then, too, his masterful work with the accordion and the helpful musical ministry of Mrs. Van Impe make this couple a sure blessing to any church," writes the pastor, Rev. Irving E. Penberthy.

EVANGELIST HOMER BRITTON led the First Baptist Church of Dodge City, Kansas, in a revival meeting September 23-October 6. There were 62 professions of faith and 4 transfers of membership by letter. This was the evangelist's second revival with the Dodge City church. Rev. B. B. Hinkson is the pastor.

In a campaign September 30-October 13 with **EVANGELIST BILL COMPTON**, God blessed the Maineville Baptist Church of Maineville, Ohio, with the following results: 7 professions of faith, 8 rededications, and other decisions made in the hearts of Christians, such as to do soul winning, begin tithing, establish family altars, etc. Pastor Jim Motley says: "Brother Bill is an enthusiastic, able Bible preacher. He brought plain, challenging messages to our people that will be long remembered. We recommend him unreservedly."

Sword of the Lord **EVANGELIST JOE B. RICE** recently conducted a revival campaign with Rev. Charles Vradenburgh of the Walker Memorial Church in Lansing, Michigan. Before becoming pastor of this good church Mr. Vradenburgh was a valued employee of THE SWORD OF THE LORD. We were reluctant to see him leave, but are grateful for the way God is using him. Concerning the revival, Evangelist Joe Rice writes:

"Although there were only four professions of faith, this was a very happy revival as far as the church was concerned. They have spoken to me about another re-

vival in the future. Rev. Charles Vradenburgh and his wife are doing good work here. He has had a very fruitful ministry. It has been a long time since I have seen children who were better trained than theirs. They are staunch friends of THE SWORD."

Joe Rice is a veteran evangelist. He has been in full-time revival work for years. He is a hard worker, and exceptionally easy to get along with. His work has lasting results, as is evidenced by the fact that he is invited again and again and again to the same churches.

If you are interested in securing the services of this fine evangelist, you may write directly to him or to

Dr. Bill Rice, director
214 West Wesley Street
Wheaton, Illinois

The First Baptist Church of Osawatomie, Kansas, reports on a recent revival campaign with **EVANGELIST J. OSCAR WELLS**. Pastor Robert R. Wheatley writes that there were 19 conversions, 4 transfers of membership by letter, and 26 rededications. "Truly it was a revival. The Lord was good to us. We thank God for Brother Wells and his ministry to us," the pastor adds.

EVANGELIST EDDIE WAGNER was recently with the Harmony Baptist Church of New Castle, Pennsylvania, where 17 were saved, and many dedications were made. "We feel Brother Wagner really did our church a lot of good," writes the pastor, Rev. Theodore Maitland.

Rev. Willard Wyatt of Boulevard Heights Baptist Church in Atlanta, Georgia, writes: "We just closed a good meeting with **DR. FRED GARLAND** of Box 6055, Roanoke, Virginia, and God blessed with souls saved, Christians stirred for God's work, and solemn decisions. Night after night Dr. Garland preached the Word with great power and conviction. The first Sunday morning Dr. Garland preached in the big federal penitentiary here in Atlanta, and 30 men were saved. He also preached at Youth for Christ in Atlanta. We thank God for the wonderful meeting. . . . Please pray about my returning to full-time evangelism. I would like to hear from strong churches wanting a revival meeting."

The Lord blessed with 12 professions of faith, 3 reclamations and many decisions in a revival October 6-18 at the new Grace Baptist Church, Harlingen, Texas, with **EVANGELIST ED NELSON**. The pastor is Rev. Ed Isenberg. He writes that Brother Nelson gave much practical information in building a local church. THE SWORD OF THE LORD is sent to every family in the membership. The pastor is a Bob Jones University graduate. "Your book on Prayer changed my life while I was in Nome, Alaska, during World War II," he writes.

FIRE WORDS

"O GOD, MY WORDS ARE COLD:

THE FROSTED FROND OF FERN OR FEATHERY PALM
WROUGHT ON THE WHITENED PANE—

THEY ARE AS NEAR TO FIRE AS THESE MY WORDS;

OH, THAT THEY WERE FLAMES!" THUS DID I CRY,

AND THUS GOD ANSWERED ME: "THOU SHALT HAVE WORDS,
BUT AT THIS COST, THAT THOU MUST FIRST BE BURNT.

NOT OTHERWISE, AND BY NO LIGHTER TOUCH,

ARE FIREWORDS WROUGHT."

Amy Carmichael

Was Peale Converted?

How Much Effect Did Billy Graham's New York "Crusade" Have on the Ministry of the Sponsoring Protestant Council?

By Bob Jones, Jr.

President, Bob Jones University, Greenville, South Carolina

The September, 1957, issue of CHRISTIAN LIFE was given over almost exclusively to lauding Billy Graham's New York "Crusade." According to CHRISTIAN LIFE, "Marble Collegiate received the most decision cards of any New York City church (208 by July 20)." The article added, "The Crusade put 'new life and vision' into its people and challenged its well-known author-pastor, Dr. Norman Vincent Peale, in a new way."

The SOUTHERN PRESBYTERIAN JOURNAL, of which Billy Graham's father-in-law, Dr. L. Nelson Bell, is one of the editors, has in the past months given a great deal of space to the praise of Dr. Graham and the New York "Crusade" and has also been highly critical of those who refuse to join their chorus of adulation. The SOUTHERN PRESBYTERIAN JOURNAL, however, carried an article in the October 16, 1957, issue by Rev. Wm. Cooper Cumming titled, "What Dr. Norman Vincent Peale Left Out."

Rev. Mr. Cumming reports that on the night of September 30 some two thousand people heard Dr. Norman Vincent Peale at Texarkana Junior College. Dr. Peale is quoted as having said, "A person can be more than he ever imagined he could be . . . people who are defeated, overcome with difficulty, and tempted to give up because life is hard, can rise above defeat. By faith, prayer, and confidence, human nature will begin to flower again as the parched lands of West Texas flowered after the rains came." He said, "We must learn to use our heads, for 'As a man thinketh in his heart, so is he.'" And, "If you are not satisfied with what you are, you can change what you are by changing the prevailing thoughts that pass through your mind, and by thinking positively instead of negatively." He said also, "You can make each new day the greatest day you ever lived."

The rest of the article goes on to analyze the address and point out what was lacking. Rev. Mr. Cumming sums it up as follows: "For example, in diagnosing man's trouble there was nothing said about sin, and in prescribing the remedy there was nothing said about salvation in the sense of being reconciled with God. There

was nothing about the cross, and nothing about Christ as Saviour, and there never is in any of the books, writings, or sermons of Norman Vincent Peale as far as we have been able to observe."

"Dr. Peale gives credit to Bible reading and to prayer to give calmness, peace and poise, and indeed it does, but it does it by a method that Dr. Peale never mentions, namely, by bringing lost souls to Christ their Saviour, where they find salvation through the atonement of His shed blood and the peace of God which passes all understanding through the presence of the Holy Spirit who indwells the true believer. If Dr. Peale came to us as a psychologist or a psychiatrist, we would not expect him to say much more than he says, for what he leaves out is the essential of the Gospel, without which no one can be saved. Therefore, we appraise him as Jeremiah appraised certain of his contemporaries by saying, 'They have healed the hurt of my people slightly, saying, peace, peace, when there is no peace' (Jer. 6:14)."

Billy Graham's New York "Crusade" closed on September 1. Dr. Peale, who is supposed to have been so inspired and blessed and whose ministry, it was rumored, would henceforth be different and evangelical because of the influence of Dr. Graham in his New York campaign, was, thirty days

after the "Crusade" closed, still dishing out the same old "Pealisms"—the same old "positive thinking" hokum.


In the light of their obvious bias and prejudice for Billy Graham and the way in which they have extolled the results of his New York "Crusade," it is amazing that the editors of THE SOUTHERN PRESBYTERIAN JOURNAL ever let this article slip by them. However, even if THE SOUTHERN PRESBYTERIAN JOURNAL had not published the article, the facts would still be the same. The preacher whose church received more of Billy Graham's "converts" than any other obviously has little to give them of spiritual truth and knowledge of the Word of God.

This is the man who, according to CHRISTIAN LIFE, "was openly in tears as he sat on the platform" with Billy Graham in the New York "Crusade," a man whom Billy Graham praises and to whom Billy's "converts" are turned over for spiritual nurture and care. This is the man who CHRISTIAN LIFE declared "expressed from his pulpit a personal debt to Billy Graham."

Dr. Norman Vincent Peale's message obviously has not been changed as a result of the New York "Crusade," and neither has the ministry of the sponsoring modernistic Protestant Council generally.

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Grace Notes

By Grace Rice MacMullen

Success Story

Some of you may remember back in May we used here a copy of a letter I had written to a lady who made up songs and verses, but didn't know how to write them down. She really seemed gifted, but didn't have enough training to be able to write down her songs.

She asked me to advise her how to get them published, and enclosed some verses for me to see what I thought. I told her I didn't know any way she could get them published without writing them down, and that it was nearly impossible for me to judge, from

the words alone, how effective a song would be. I went on to say that all our talents, to be used of God, ought to have the benefit of all the training we could get; that we shouldn't feel that anything was enough for Him but should try to do our very best for Him.

The lady answered that she had been encouraged by my answer, and she set out to do something about it. She called a Christian school nearby. They didn't have any courses in notation, but they did recommend a woman in her town who could help her with her music and perhaps give her private lessons. At the meeting with the musician, both felt a natural affinity and fellowship, and felt it was of the Lord.

Those meetings have now produced three finished songs, and my last letter from Mrs. Judith Bogatay included copies of them. Isn't that a wonderful "success story"? They're good songs, too, and I think will be used of the Lord. I told Mrs. Bogatay in the beginning that I thought she had talent, and the songs reveal a lovely sense of melody and rhythm. She has had good help, too, in the person of Ruth Kopp, for they are well-arranged and well-written.

Some of you may be looking for new songs, and if you want to see copies of these three by Mrs. Judith Bogatay, they are printed and she is selling them for 15c a copy. The titles are the following: "Are You Walking With Jesus," "I Want to Be Faithful," and "I Know That Jesus Saves." Her address is:

Judith Bogatay
1777 East 47th Street
Cleveland 3, Ohio

And I hope this will be an encouragement to lots of other struggling song writers. Get busy and use that talent for the Lord!

Here is a clipping from *Herald* (Continued on page 9)

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Incidents and Illustrations

By
Evangelist Robert L. Sumner

Contributing Editor

Without Natural Affection

What would you think of a father who murdered his twelve-year-old daughter in a fit of anger, then commented, "There goes one million bucks," as her body was being carried from the home? Such was the case with Robert O. Blakely, a forty-year-old unemployed iceman who killed his twelve-year-old heiress daughter in San Francisco recently.

The girl, Nancy, had been left \$153,000 in a trust fund by her god-father, a sea captain who died seven years ago. Neighbors reported that Blakely had not held a job for a year-and-a-half and that the family had been living on the income from the girl's trust fund. The coroner reported his autopsy showed death was caused by brain injuries "resulting from a blow or blows, or jarring of the head." He added that the girl's body contained many bruises both old and new, and a gash on the cheek.

The father testified he had knocked his frail daughter down, then noticed she "looked funny." He then put her on the bed and ordered her to "snap out of it," but when she failed to respond, the father told police, "I got a headlock on her and squeezed her against (my) chest until her eyes bulged out." The mother's version was that her husband "picked up the child and threw her across the hall, cracking her head against a corner of the wall." The girl was an honor student at school.

What a grim reminder this is of Paul's admonition to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves . . . unthankful, unholy, Without natural affection . . . incontinent, fierce . . ." (II Tim. 3:1-3). Yet two truths about our wonderful Lord stood out in my mind when I read this story in a Sacramento, California, paper: (1) God loves this man whom I fear I could not love, as wicked and cruel as he is! John 3:16 guarantees God's love for him. (2) As wicked as this father is—with his own daughter's blood on his hands and apparently unrepentant—he could be saved if he wanted to be saved, through repentance and faith! Hebrews 7:25 and Romans 10:13 are just sample proofs that with God there are no impossible cases!

"I PREFER TO GO FORWARD UNDER THE LEADERSHIP OF CHRIST THAN BACKWARD UNDER THAT OF KARL MARX."—Ex-President of the United States, Herbert Hoover.

CBFMS

The Conservative Baptist Foreign Missionary Society, which has 352 missionaries counting the new appointees, received \$1,667,937.24 in contributions during their last fiscal year. Thirteen churches gave over \$10,000 each during that time. Three of the

thirteen were churches affiliated with the American Baptist Convention and have no connections with the Conservative Baptist Association.

The Pornography Racket

The gallant director of our Federal Bureau of Investigation, J. Edgar Hoover, recently made a strong plea in *This Week* magazine to wipe out the racket in pornography by peddlers of this poison who operate in our school yards. Calling it a \$500,000,000-a-year lucrative business, he stated that its success was due to its wholesale invasion of the areas where our young people congregate and that "no child is beyond its reach."

Mr. Hoover lamented the fact psychiatrists have spent years debating over whether exposure to pornography is an original cause of sex crimes or simply an accompanying symptom. He warned, "I say that we can no longer afford to wait for the answer! What we do know is that in an overwhelmingly large number of cases sex crime is associated with pornography."

Calling attention to the fact that sex crimes are rising rapidly in America, he stated that a study made concerning arrests in a group of cities during 1953 showed 46 of every 100,000 persons in our urban population were arrested for sex crimes, not counting prostitution. The following year the rate of those arrests rose to 51 out of every 100,000, and in 1955 it rose to 54 arrests per 100,000 population. Said he: "On the basis of offenses known to police, a study of 353 American cities reveals that rapes have increased 101 per cent since 1939. Law authorities know, too, that probably less than half of these cases are reported to police."

Coming back to this major cause of the sex crime rate rise, Mr. Hoover said: "It is appalling that an entire community can work itself into a hysteria of outrage against the sex-criminal himself, and yet tend to regard the man who helped trigger the criminal as only a contemptible human being, better ignored than punished . . . It seems to me that the peddler who assaults our children's minds is as clearly a sexual offender as the man who molests the child's body."

Mr. Hoover offered a three-point program against the pornographic literature racket: (1) Keep your eyes open; (2) Support realistic penalties against the peddlers; and (3) Help provide healthy attitudes to young people.

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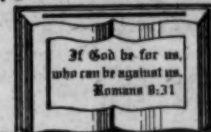
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A sermon which appeared in *THE SWORD OF THE LORD* some time ago by Dr. Arthur Petrie, *Every Man's Need*, has been put into booklet form and is now available for distribution. This is a warm, heart-moving message about the new birth showing why all need it, what it is, and how it may be experienced by faith in Jesus Christ. Dr. Rice called it a "tremendous

Bible sermon" when it first appeared in this paper and we trust it will have the wide circulation it deserves.

Copies may be secured from the author, Dr. Arthur Petrie, 5400 Keystone Place, Seattle 3, Washington. The price is 15c per copy or 25c for two copies.

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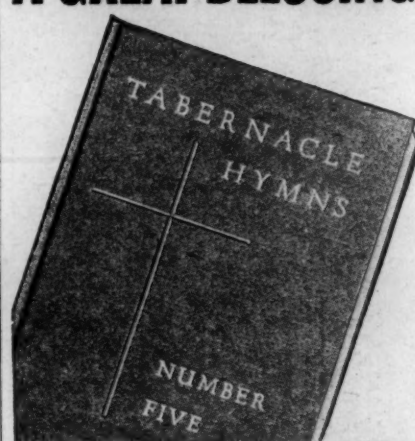
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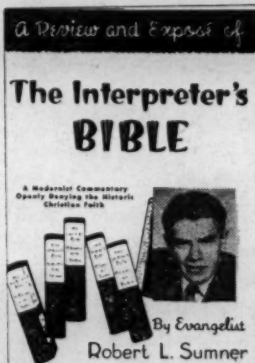
Some months back Evangelist Robert L. Sumner wrote a series of seven articles in *THE SWORD OF THE LORD* reviewing and exposing the rank unbelief and infidelity set forth in the twelve-volume *Interpreter's Bible*. Hundreds of requests came in asking us to make the review available in a more permanent form. This booklet is the result.

The Interpreter's Bible is a blasphemous commentary published by the Abingdon Press, official publishers of the Methodist Church, written by infidel scholars, based upon the Revised Standard Version text and is actually an all-out assault on the inspiration of the Bible. Evangelist Sumner quotes extensively from the commentary showing how it denies Biblical accuracy, authority and authorship; how it holds that there is a large, mythical, legendary imaginative element in the Bible; how it teaches a false progressive revelation; how it explains away the miraculous; and how the *Interpreter's* attitude affects the historic Christian faith. Every statement in the booklet is completely documented.

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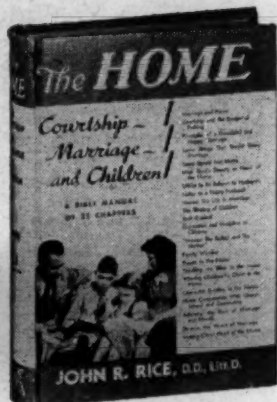
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"Bless the Lord"

(Continued from page 1)

but you can overplay the Second Coming note. I am a premillennial, pretribulation rapturist Christian. Don't misunderstand me! But listen, we are neglecting the fundamental notes in this country. You can overplay the church notes. You can overplay the body of Christ note. But you cannot overplay the evangelism note. God has only one program in this age and that is the program of evangelism. Everything is evangelism. That is the only program God has.

But I started out to say that this Psalm plays on all the notes.

"All That Is Within Me"

"Bless the Lord, O my soul: and all that is within me, bless his holy name. . . ."

God does not ask you to get something out that is not there. Some folks do not have much in them. Some folks are awfully shallow. "All that is within me!"

I used to have a sister just

older than myself. She had a good husband. His business failed and he died and left her with nine children. I helped to take care of her children, educated all of her children. She was the sweetest thing you ever saw in your life. She had the keenest sense of gratitude of anybody I ever knew. I would just have to make her take money. Did you ever have any relatives that you had to take care of—the kind that wanted something every time they saw you? I had a relative like that. I never saw him any oftener than I had to!

Some of us go to God and say, "Give me, give me, give me." All you want is a handout! It is a wonder that God does not get disgusted with us. Did you ever go to God and God said, "What do you want?" and you answered, "God, I just want to be near You; I don't want anything—I just like to be near You?"

One day I was at my sister's house. I said, "Here is some money for you."

"Oh," she said, "Bob, I don't need a thing."

I said, "Yes, you do; shut up!"

"No, I don't. You've already done too much for me!"

Oh, say, brother, you would give a person like that just anything. Some folks have such a sense of gratitude! 'All that is within me says hallelujah!' You know, God does not ask you for anything you do not have. If you are a little, shallow fellow, He knows it.

"Forget Not All His Benefits"

"Bless the Lord, O my soul, and forget not all his benefits."

It is very easy to forget, isn't it? God has been so good to us. He has been good to me. I wonder if you would think me immodest if I told you this?

Twenty-three years ago my son and his mother and I stayed down here at the LaSalle Hotel. This time while I am in town I am staying over there just for old-times sake. (I had not stayed there since the fire.) I sat here and heard my son preach the other day and I said, "Isn't God good to me? Suppose my boy were in a drunkard's ditch? Suppose he were in jail." It is so easy for us to take God for granted and our blessings for granted!

You take your wife for granted. You take your friends for granted. (My wife and I had an anniversary the other day. We had been married forty years. She has great big black eyes and white hair. They go together so well!) We just take so much for granted! We should not forget all His benefits. Say, aren't you glad you live in this country where you have the privilege of hearing the Gospel?

"Who Redeemeth Thy Life From Destruction"

"Who, forgiveth all thy iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction."

He has done that for me. I stayed in the Winecove Hotel in Atlanta, Georgia, the night before the fire. I was in that hotel and planned to stay the night the fire came. I finished my business in Atlanta. I was due in Mobile, Alabama, the next day; had reservations at the hotel there. I called up the hotel and said, "Say, I can get a train reservation out of here. I will come down to Mobile tonight. Can you take care of me?"

They said, "Dr. Jones, we are sorry. There is a convention here. We haven't a bed. There are cots all over the place. We have a reservation for you tomorrow, but we can't take care of you until then."

I said, "All right, I'll just stay here." But something kept saying, "Get out of here!" I cannot describe the feeling.

I called another hotel in Mobile. It happened that a friend of mine was at the desk. He said, "Yes, Dr. Bob, I have a room for you; come on." I caught the train and went on down.

That night the Winecove fire came. When the fire came, my phone began to ring and folks said, "Oh, we just heard over the radio about the fire in the Winecove at Atlanta and thought you were there!" Now, what took me out? Listen!

When you get to Heaven you will find that there were ten thousand deliverances in your life that you never even knew about. I would have been dead and in eternity had I stayed in that hotel that night. Everybody on that side of the building on the floor I was on burned to death.

"Who Crowneth Thee With Lovingkindness and Tender Mercies"

I would like to preach a sermon on those words, "lovingkindness and tender mercies." If a man comes to your house and says, "I am hungry," and you give him something to eat; that is kindness. But it is not necessarily lovingkindness. Lovingkindness is handing him something to eat and saying, "God bless you, I am sorry you are up against it," and then telling him good-by when he has eaten.

"Tender mercies." If a judge in a courtroom should say to me, "I'll be merciful to you! Get out of here!"—I would be glad to get out. But if the judge should say, "I'm going to be merciful to you. I am sorry you got in trouble. Be a good boy now"—that would be tender mercy. I think we Christian people could learn something about that. We need lessons in this matter.

"Who Satisfieth Thy Mouth With Good Things..."

I am so glad I have a sense of taste. I would never eat if I did not have; honest, I wouldn't. It is my sense of taste that makes me eat. I would not stop to eat if I did not get hungry. Did you ever thank God for your sense of taste? Suppose you did not know sugar from quinine?

"The Lord executeth righteousness and judgment for all that are oppressed."

We need today to get a new conception of God Almighty's justice. "Vengeance is mine; I will repay, saith the Lord" (Rom. 12: 19). Almighty God knows how to take care of your enemies. Thank God, you have Him on your side.

"He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

Suppose you got what you deserved? You would be in Hell. Every one of us would be there!

"For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."

I do not know how far that is, God; but if there is any distance further than that, take mine on further. I do not know how far

A Thanksgiving Offering

The parents of a young man who was killed in World War I gave their church a check for two hundred dollars as a memorial to their loved one. When the presentation was made, another war mother whispered to her husband, "Let us give the same for our boy." The father said, "Why, what are you talking about? Our boy didn't lose his life." The mother said, "That's just the point. Let us give it because he didn't."

—Otterbein Teacher

that is, but You can't get mine too far to suit me!

"Like as a father piteth his children, so the Lord piteth them that fear him."

Do you know what comfort is? Comfort is the hand of pity pulling you out of the ditch, brushing the dirt off you and telling you to be careful. Isn't that good? Pity!

"For He Knoweth Our Frame; He Remembereth That We Are Dust"

I am surely glad He knows my frame. I am Irish. If I were dealing with a God who did not know the Irish blood, I would be up against it.

A fellow once said about me, "If you fuss long enough and give him time, he will eventually do right. He will come around after a while." "He knoweth our frame." He looks down and says, "Look what he is made out of. He is nothing but dirt, anyhow." He remembers that we are dust.

You know, the wonderful thing to me is that God loved me and sent Jesus to die for me. The most wonderful thing is that the thing works. I have often thought of that day when He is going to present me faultless in the presence of His glory. One day I am going to be put on exhibition. You watch me! I am going to be a model. I am going to walk by the throne of God. God will look me over. Jesus will say, "What do You think of him?" God will say, "He is perfect, absolutely flawless!" Brother, that is going some for me! "Present us faultless!"

Wait a minute. Let me say to you by way of parenthesis that we ought to try to be blameless now. We cannot be faultless but we ought to be blameless down here in this world.

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the

Editor's Notes

(Continued from page 4)

servative Baptist Theological Seminary, Dr. Richard V. Clearwaters, pastor and president. We had a blessed time. The new Seminary, with 49 strong ministerial students, is doing great good. Dr. Clearwaters and his good faculty are doing a blessed work. They are carrying on, in part, the work originally begun by Dr. W. B. Riley in the Northwestern Bible School and Seminary. (The Northwestern Schools have now been reduced to one liberal arts college.)

It was a joy to visit also Pillsbury Baptist Bible College at Owatonna, Minnesota. When the Minnesota Baptist Convention left the American Baptist Convention and went with Conservative Baptists, modernists tried to steal this school which was then a military academy, but the courts held that the school belonged to the Minnesota Baptist Convention. It is now a good Bible college with 106 students the first year. Dr. E. D. Simpson is doing good work as dean, there is a noble and adequate faculty. The college has about a million-dollar campus, a quarter-million dollar endowment, and no debt. The costs are moderate, and here is a fine place for young people to get a Bible college education, with degree.

It was also a great joy to spend Thursday, October 24, with Dr. Tom Malone, Emmanuel Baptist Church, and the Midwestern Baptist Seminary and Christian schools at Pontiac, Michigan. There was a tremendous crowd of Christian workers. Tables were prepared at noon for more than 300, and some had to wait for the second table! Preachers came from all over Michigan and from Ohio and Indiana. It was wonderful to speak to that great auditorium nearly full twice on Thursday. Other speakers were Dr. Jim Mercer, evangelist; Dr. B. R. Lakin; and Dr. Dallas Billington who was engaged in revival services with the church. Dr. Billington is pastor of the tremendous Akron Baptist Temple in Akron, Ohio.

The Editor's Engagements

We are trying to attend to business at home, catch up with writing, answer mail, and carry the constant editorial burden of THE SWORD OF THE LORD. However, November 17 through 20 we will be four days with a group of preachers around Oliver Springs, Tennessee. Services are sponsored by Rev. Milford Ely and his church, and ministerial friends.

December 2 and 3 we are to be at the Southern Baptist Fellowship annual meeting at Greenville, South Carolina, and will speak at Bob Jones University chapel.

December 5 and 6 it will be my privilege to be with Rev. Harold Council and the Southland Baptist Temple at Paducah, Kentucky.

December 29 through January 1 I will be speaking with Dr. Vic Sears in the Twin City Baptist Temple at Mishawaka, Indiana. Oh, for strength and wisdom for the heavy duties laid upon this unworthy editor! Please, in Jesus' name, pray for me that I may have power and wisdom and the daily joy of the Lord.

Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul!"

All hail the pow'r of Jesus' name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown Him Lord of all,
Bring forth the royal diadem,
And crown Him Lord of all!

Let ev'ry kindred, ev'ry tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all,
To Him all majesty ascribe,
And crown Him Lord of all!

O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all,
We'll join the everlasting song,
And crown Him Lord of all!

—The End—

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Baylor Honors De Mille

(Continued from page 2)

ance. The God of De Mille is the father of all men. There is no thought of the sin and depravity of the human race, which requires a blood atonement for sin in anticipation of the coming of God's Son, the Lord Jesus Christ."

The film is immoral, it caters to the flesh. It is not true to the Scripture, it is false in theology.

The film is endorsed by Catholic Cardinal Spellman and Cardinal McIntyre, endorsed by National Council of Churches leaders, by worldlings and modernists. But why should it be honored by anybody who believes the Bible and believes in clean living? Why should 5,000 students at Baylor University be taught to attend the movies, taught the universal fatherhood of God, taught to enjoy with impunity and without a qualm of conscience the lewdness of the popular movies?

The Jewish Rabbi Prays

We love Jewish people. And we have no more against a Jewish rabbi than against any modernist who opposes the virgin birth, the inspiration of the New Testament, the blood atonement, and the deity of Christ, as of course every Jewish rabbi does. But should any enemy of Jesus Christ be put on to lead in prayer at a Baptist meeting in a Christian school? In the first place, no prayer will be heard in Heaven which ignores Jesus Christ and from one who deliberately refuses to come in Jesus' name. No Christ-rejector is saved whether he prays or doesn't pray. The Pharisees in the time of Christ prayed, also, but they rejected and crucified Jesus Christ and they went to Hell. Jesus said to them, "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:23, 24).

Concerning this Jewish rabbi, the Scripture in II John 7-11 plainly gives the following teaching and instruction:

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

That rabbi does not confess that Jesus Christ (the Christ prophesied in the Old Testament) is come in the flesh. So he is, the Scripture says, "a deceiver and an antichrist."

Since he does not abide "in the doctrine of Christ," the Scripture plainly says he "hath not God."

We are plainly told about such a man, "If there come any unto you, and bring not this doctrine [of Christ], receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." A rabbi ought to be loved and sought for Christ just like any other Christ-rejecting sinner. But he ought never to be received as a spiritual teacher for as a spiritual teacher he is an agent of the Devil, an enemy of Christ. One who receives him in the house as a spiritual teacher sins against God. One who recognizes him as a religious leader thus bids him Godspeed and is partaker of his evil deeds in rejecting Christ, the Scripture says.

Baylor University has thus officially said to the thousands of students and thousands of Southern Baptists who look to Baylor for leadership that an unconverted Christ-rejector who does not believe the New Testament, one who is the avowed enemy of Christ, the Son of God, and the

avowed enemy of Christianity as such, is to be received just the same as a Christian and that his religion is good enough to be presented in a Christian meeting.

His "benediction" may have been the simplest in the world. But no matter what he said, he was recognized as a minister of God, as a spiritual leader, and was thus bidden Godspeed in his Christ rejection and in his opposition to New Testament Christianity. He was sponsored and recognized as a spiritual leader, and that was a sin.

But Baylor University Is in the "Co-operative Program" of Southern Baptists

Texas Baptists support Baylor University. Every member of a Southern Baptist Convention church in Texas who gives undesignated funds to support the Co-operative Program thus supports Baylor University and thus bids Godspeed to this endorsement of the sexy picture, "The Ten Commandments," and endorsement to having Christ-rejectors lead in prayer. And everyone who so gives is partaker of these evil deeds, according to the Scripture.

Baptists in Florida thus support the dancing in Stetson University and certain false teaching. Those in North Carolina support the officially accepted dancing at Meredith College and at Wake Forest College. And so with other states. All Southern Baptists in all the states of the Union who support the Co-operative Program support the modernism in Southern Baptist Seminary at Louisville, where Nels Ferre, Emil Brunner, Robert McCracken, and other modernists have been from time to time accepted, praised, or paid speakers.

For that reason, spiritual and sensitive Christian who obey the Bible do not feel free to give un-

Grace Notes

(Continued from page 6)

of His Coming which I think you'll enjoy:

Luther Said—When I Cannot Pray, I Sing!

It has been said that song is a golden chariot upon which the soul rides forth to meet and worship God. Highest of all the arts is music. Song is built of the very breath of life. It sounds forth in glorious harmony, then dies away upon the vibrant air. How precious is music and song! If other arts can inspire and instruct, music can redeem and save.

It has long been known that group singing exerts a power over the participant, making him re-

ceptive to suggestion as no other activity can. Wars, political campaigns, sports, and other movements use music and song to crystallize thought and attention, and to prepare minds and hearts for decisive action.

Many times the heart is too heavy-laden to frame its words in prayer. In times of heaviness—sing! Many of the church's most beautiful hymns are prayers framed in music, such as "Rock of Ages, Cleft for Me" or "Jesus, Lover of My Soul."

Sing these grand old songs of Zion as prayers. Change the words from a general meaning to a personal application and you will find rich comfort and strong succor for your soul and spirit. Like Martin Luther, when you cannot pray—sing, and your times of trial shall become trails of triumph.

Music strengthens hearts courageous, urges men along, Many times the tide of battle turns with just a song:

No race can live without it, 'tis heard from pole to pole,

For music is the utterance and expression of the soul.

—Herald of His Coming

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Baptists Oust . . . Churches

(Continued from page 1)

en by the group last Thursday which removed the Garland church from the association roster for 'failing to use common sense' in the appropriation of mission funds.

"Cites Program

"This only means that we do not participate in donations to the Southern Baptist Co-operative Program—a program whereby churches send a percentage of their intake for distribution at the discretion of Baptist leaders," the pastor said.

"We refuse to do this—we want to know where our money is going."

"The 31-year-old minister said his church sends money directly to 27 of its own missionaries in Mexico, Peru, Brazil, Chile, Hungary and Israel.

"We are not competing with the Southern Baptist Mission program—only supplementing it."

"The Miller Road Baptist Church, Garland's largest church of any denomination, was formed four and a half years ago with 44 members. Since that time it has grown to 3,200 members.

"Some sources said we have ignored the Southern Baptist Mission program—this is untrue. For

several months we have sent \$200 each month to the Foreign Missionary Board in Richmond, Virginia.

"Main Objection

"Our main objection is the fact that we received no word concerning our dismissal.

"I don't mind being hit in the nose if they come at me from the front—but they didn't do that.

"The association said we failed to use common sense. The first Baptist association in the United States was formed in 1707 and the co-operative program wasn't formed until 1925.

"Using the reasoning of the Dallas Association, this means the Baptists hadn't been using common sense for more than 218 years."

"He blasted some sources which said the Garland church 'apparently did not care' because it was dismissed.

"This is not true—both myself and our assistant pastor were present at the association meeting. We were not called upon to present our views.

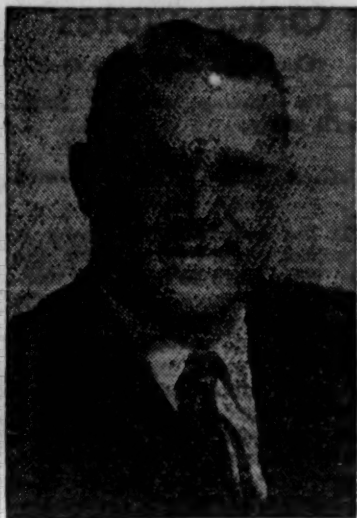
"We will not attempt to re-enter the association. If we did, we would have to leave 27 missionaries stranded in various parts of the world. Also, we plan to send about 14 more missionaries out this year."

What the Expulsion Means

What is the meaning of this expulsion of the Miller Road Baptist Church of Garland and the Open Door Baptist Church from the large Dallas County Baptist Association?

Clearly the reason was neither moral nor doctrinal. The association plainly stated there is no charge, no reflection on the character of the ministers involved. There was no charge in doctrine. Three years ago Rev. Jack Hyles was the official convention speaker in several state-wide Baptist affairs. Not long ago, I understand, he was tentatively offered an honorary doctorate by a Baptist school if he would co-operate fully with the convention.

He made no fight on the con-



Rev. Joe Boyd

vention and neither did Brother Joe Boyd of the Open Door Baptist Church.

No one complained that the churches were not liberal and missionary in their giving. The Miller Road Baptist Church supports 27 missionaries on the foreign field, besides giving \$200 per month to the Southern Baptist Foreign Mission Board.

Why did the pastors receive no letters, no phone calls, no warning, no request for agreement? Evidently because the convention forces would not be willing to face the real issue. They did not want to say that one who gave to convention causes ever so liberally, but reserved the right to select where the money would go, was regarded as an enemy. They did not want to say what we believe was true, that they intended to make an example of these two churches, to frighten other pastors into unquestioning, unlimited co-operation with the whole program handed down from headquarters, without giving any liberty for individual decision as to where the money would go.

The two churches were using a marvelous influence. One of them sponsors the Baptist Evangelistic Schools of Texas for Christian workers. The other had, last March, a conference on evangelism sponsored by the Sword of the Lord, in which between 500 and 700 ministers from many states gathered.

We believe that Baptist leaders, jealous over the successes of these two remarkable soul-winning pastors and their churches, and jealous over their leadership among Baptists everywhere, determined to make them an example of what would happen to others who did not support the whole Co-operative Program without comment or designation.

Does the expulsion from the Dallas County Association mean that these churches will not be acceptable in the Texas Baptist Convention and in the Southern Baptist Convention? We believe the proper answer is that the expulsion of these churches does represent the position of Baptist leaders throughout the South, but that position does not represent the feeling of the mass of Southern Baptists. The Southern Baptist Convention constitution provides that any regular Baptist church supporting some of the causes of the Southern Baptist Convention may have membership in the convention. This membership I think the two churches will probably maintain for the present.

What is the big issue among Southern Baptist leaders? It is not loyalty to Christ, not faithfulness in doctrine, not purity in life, not revival and soul winning. The Miller Road Baptist Church led the Southern Baptist Convention in the last two years in soul winning, baptizing last year 704 converts. A few years back, the great Highland Park Baptist Church of Chattanooga, Tennessee, led the Southern Baptist Convention (with over 1,200 converts baptized yearly). It was turned out of its local association, too, because it maintained a Baptist school and about 135 missionaries, besides giving regularly \$3,600 a year to the Co-operative Program and supporting some other convention causes.

No, the great issue among Southern Baptist leaders is not whether you win souls or whether you are true to Christ or whether you are a true Baptist. The great issue is whether or not you support the Southern Baptist Convention program, including the Southern Baptist Seminary at Louisville where Nels Ferre, Robert McCracken, Emil Brunner and other modernists have been honored and paid speakers, whether

O Lord, Send a Revival

James M. Gray

Of self I am weary

My sins I abhor

I long to be holy

And pure to the core;

Oh why do I labor

On husks to be fed,

Or spend my poor money

For what is not bread?

Thy church, O my Saviour,

Thy body and bride,

The saints Thou has ransomed

For whom Thou has died—

How cold are we growing

In service and pray'r!

Our love needs rekindling,

Our altars repair.

The world, in its sorrow,

The world needeth Thee;

Revive Thy disciples,

Beginning in me!

Endue us with boldness

Thy grace to proclaim;

O help us with power

To speak in Thy Name!

Thy glorious coming—

We long for the day!

But are we preparing

Thy holy highway?

Our hand seemeth weakened,

And feeble the knee;

O send a revival,

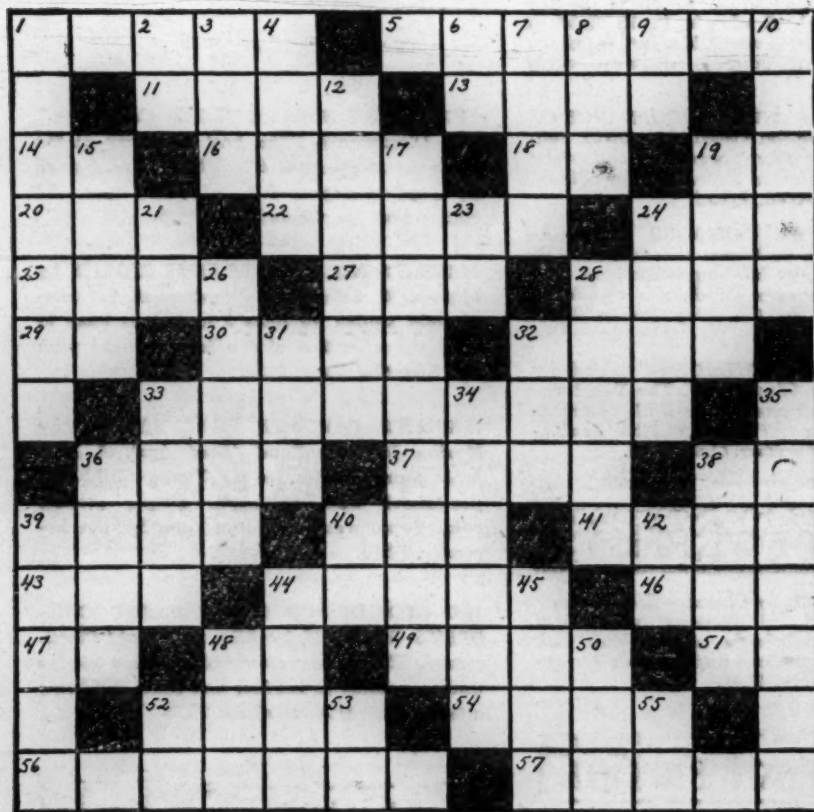
Beginning in me!

you support Baylor University honoring Cecil De Mille for his lewd movies and with the rabbi leading in prayer. Good people who pray and follow the clear leading of God in supporting only things which they believe are true to the Bible and true to Christ, are not welcomed in many Southern Baptist churches and are not encouraged by most Southern Baptist Convention leaders.

Despite this constant emphasis by the leaders, nearly half of all Texas Baptist gifts to South-wide causes are designated, and more than a third of all the gifts of all Southern Baptist to South-wide causes are designated. There is an undercover rebellion going on against the pope-like attitude of denominational leaders. Where will it end?

A Passion For Souls

By Uncle Roger



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will be checked, and you will receive a post card if your entry is correct. Incorrect entries will not be returned. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have three cards, mail them to us, and you will receive your copy of *The Soul-Winner's Fire*. If you prefer a book or books previously offered, please indicate your choice. Remember that some of the books require a different number of cards. The answer for Puzzle Number 46 will appear in the November 29 issue of THE SWORD OF THE LORD.

Dr. John R. Rice, in the Preface of *The Soul-Winner's Fire*, outlines three essential thoughts relative to soul winning. They are as follows: "First, that every Christian ought to win souls; second, that we ought to have a holy passion, a tearful and compelling earnestness, an apostolic fervor of soul in this holy business; and third, that we must have a divine enablement, the power of the Holy Spirit, fire from Heaven, to work miracles in the saving of souls." As you can readily see, this 127-page book will be an invaluable help to you in receiving a burden for the lost. Be sure to get *The Soul-Winner's Fire* by Dr. Rice. It is offered during the month of November and requires only three cards.

HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

1. Fill in the empty blanks according to the clues given. If you do not wish to cut up your copy of the paper, you may print the answers on a separate sheet of paper according to the clue numbers given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: UNCLE ROGER, THE SWORD OF THE LORD, Wheaton, Illinois. In order to have your entry counted correct, it must be postmarked by midnight, November 23, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date that your paper arrived.

3. Each weekly entry will be checked, and you will receive a post card if your entry is correct. Incorrect entries will not be returned. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have three cards, mail them to us, and you will receive your copy of *The Soul-Winner's Fire*. If you prefer a book or books previously offered, please indicate your choice. Remember that some of the books require a different number of cards. The answer for Puzzle Number 46 will appear in the November 29 issue of THE SWORD OF THE LORD.

Puzzle Number 46

(must be postmarked by November 23)

Clews Across

1. A descendant
5. Musical instrument used in sacred dances
11. Painful apprehension
13. Mountain mentioned in the Old Testament
14. Place in Moab
16. Natural minerals
18. Rural Delivery (abbr.)
19. Field artillery (abbr.)
20. Radiate
22. Maltreat
24. Decaliter (abbr.)
25. Frosts
27. Newt
28. A beckoning gesture
29. Tantalum (abbr.)
30. To spend time in idleness
32. Hint
33. Secret rites
36. "And now abideth faith, charity, these three; but the greatest of these is charity"—I Cor. 13:13.
37. Guide
38. Exist
39. Valley
40. Allow
41. Genuine
43. Skill in performance
44. Whole
46. Require
47. Preposition
48. Interjection expressing inquiry or slight surprise
49. Hurries
51. Personal pronoun
52. Keyed up with eager desire or interest
54. Jael smote Sisera with a hammer and a _____
56. Languages
57. "The just shall live by _____"

Clews Down

1. A word in I Corinthians 13 which means "love"
2. Supposing
3. A northern constellation east of Cancer
4. Son of Zerah (I Chron. 2:6)
6. More than one "y"
7. Sheer
8. Command
9. Arabian (abbr.)
10. To walk or steal along furtively
12. Repel, r—be—

15. Term of reproach
17. "Love _____ long, and is kind."
19. Countenance
21. You
23. Street (abbr.)
24. God (Latin)
26. A narrow passageway between transept and chapter house, sl—
28. Past tense of "blend" (poetic form)
31. A suffix
32. The Psalm in which the author compares himself to a pelican, an owl and a sparrow
33. Shed feathers
34. Keep
35. Inquireth
36. Musical instrument
38. Shrub
39. Make a vain display
40. Look! Behold!
42. Egyptian god
44. Nathan said to David, "_____ art the man."
45. Outgrowth of a stem
48. Christ asked whether a father would give his son a scorpion if he asked for this.
50. One of the Nethinims (Neh. 7: 46, 47)
52. One
53. Germanium (abbr.)
55. Lithographer (abbr.)

Answer to Puzzle Number 44

XLIV

M	A	R	Y	M	A	R	R	I	A	G	E
A	L	O	E	A	G	E	S	I	N	G	
T	I	M	T	R	A	I	L	L	A	G	
T	I	M	C	O	R	O	N	E	T	T	S
H	S	O	R	A	S	A	R	A			
I	T	E	R	A	N	T	L	A	R	E	S
A	H	E	R	O	H	S	M	I	R	A	
S	O	R	E	S	E	L	E	M	E	N	T
S	A	L	A	A	R	A	L	U			
M	U	L	E	B	A	N	O	N	A	R	
O	L	A	W	O	L	D	S	E	N	D	
L	A	R	K	U	S	E	C	A	N	A	
D	I	C	T	A	T	O	R	P	R	A	Y

Baylor Honors De Mille

(Continued from page 9)

and for the whole Co-operative Program!

It is wrong to insist on people supporting things which are untrue to Christ, wrong to insist that they go against their consciences. It is wrong to forbid people to pray and follow the leading of the Spirit of God in supporting sound, Christian enterprises.

The embarrassing spectacle of a Baptist university honoring the maker of lewd movies and having an unconverted, Christ-rejecting rabbi to lead in prayer will not help the Southern Baptist Co-operative Program.

Two Texas Churches Expelled for Not Supporting the Program

Two days before Cecil De Mille lectured and was given the Doctor of Laws honorary degree by Baylor University, two days before the unconverted, Christ-rejecting rabbi was to officially lead in prayer, omitting the name of Jesus Christ, of course, at Baylor University, the Dallas County Baptist Association expelled two congregations, Miller Road Baptist Church of Garland and the Open Door Baptist Church of Dallas, from the Dallas County Baptist Association. There were no charges of false doctrine. No charges of worldliness of life led to this action. Both are outstanding in evangelism, sound in doctrine. The Miller Road Baptist Church last year baptized 704 converts, the largest soul-winning work of any church of any of the 30,000 churches in the Southern Baptist Convention! It has 27 foreign missionaries. It also has been giving \$200 a month to the Southern Baptist Foreign Mission Board. But it would not give undesignated funds to the Co-operative Pro-

gram which supports Baylor University, Southern Baptist Seminary, some hospitals, and other work. Therefore it was expelled on the basis that it "had not followed regular policy and used 'common sense' in mission donations."

This Dallas County Baptist Association is one of the largest in the Southern Baptist Convention

Thankfulness for a Thorn

George Matheson, the well-known blind preacher of Scotland, now with the Lord, said: "My God, I have never thanked Thee for my 'thorn'! I have thanked Thee a thousand times for my roses, but never once for my 'thorn'; I have been looking forward to a world where I shall get compensation for my cross as itself a present glory. Teach me the glory of my cross; teach me the value of my 'thorn.' Show me that I have climbed to fellowship with Thee by the path of pain. Show me that my tears have made my rainbow."

—Moody Monthly

and is probably the most influential. But in Texas you cannot be counted a good Southern Baptist no matter how much you give to missions or how many souls you win or how sound you are in doctrine unless you support the whole program, including Baylor University, the modernism of Louisville Seminary, etc.!

That is why many, many churches are leaving the Southern Baptist Convention and literally thousands of Baptists are insisting on designating their gifts, despite the pressure of denomination headquarters!

The Drama of Life

(Continued from page 1)

avenue from the old home, little thinking of the father who watches him with moist eyes and lonely heart as he leaves the front gate and goes out into a false and cruel world.

In these two scenes we have a picture of the nature, beginnings and growth of sin. The father in the drama is God; the son, man wandering from God. The son wished to have his own way; he was tired of the restraints of his father's control. He desired to get away from his father that he might do as he pleased.

That is where sin begins—in a desire to be independent of God, in a desire to have our own way, in a desire to do as we please. The essence of sin is in a desire to do what we please, rather than be constantly looking to God and asking Him what pleases Him. Is there any man or woman here tonight who wishes to do as he or she pleases? They have the beginnings of sin in their heart. Now, what you please to do may be upright, may be moral, may be very refined, but the desire to do your own will is the heart and essence and substance of sin.

There are different classes of sinners and different forms of sin. There is sin that is coarse, and there is sin that is refined. There is sin that is low and vulgar, and there is sin that is genteel and elegant. But all sin is alike in essence. It is man seeking to be independent of God, man seeking to have his own way; that is where sin begins, that is the very essence of sin.

The second scene represents to us the growth of sin. The son did not leave home at once. His heart was in the far country already, but he still stayed at home. But not very long. Not many days after his feet followed where his heart had already gone. That is the story of sin in every instance. When a man starts out in the path of sin, starts out to have his own way, he does not give up all communion with God at once. He still goes to church occasionally, reads his Bible occasionally, prays now and then, but less and less as the days go by, until at last he begins to wonder whether there is any God, begins to listen to voices that say there is no God, and last of all, blatantly cries, "No God, no divine Christ, no inspired Bible, no God!"

How far have you got on that path of sin? Are you just starting out? Are you seeking your own pleasure, but still keeping up some form of communion with God, still attending the house of God now and then, opening the Bible now and then, praying now and then, but less and less; or have you got farther down that road, down where you are never found in the house of God, never read your Bible, never go to God in prayer? Or have you got away off into the far country, where you say, "There is no God, the Bible is not the Word of God, Jesus Christ is not the Son of God"? How far have you got down the path of sin?

Will you notice before we leave this Act that the father granted the younger son's request. He knew how the boy would use the money, but he also knew that the only way for him to learn wisdom was in the bitter school of experience. This is precisely the way that God deals with us. If a man desires to live independently of God, God lets him do it. God does not force a man into a life of communion with Himself, and conscious dependence on Himself; He gives us our choice and gives us our powers to make a living, and if we wish to live without communion with Him, He allows us to do it. If we can only learn the folly of living away from God by bitter experience, God lets us have the experience.

Act II.—Desolation; or, the Fruits of Sin

Scene 1.—It is a gay one. The young man has reached the far country, and life is one constant round of pleasure—balls, wine suppers, races, card parties, theaters, operas. All kinds of amusements—innocent and sinful—are the order of the day. Every day

is a day of gaiety and every night a night of dissipation, and the young fellow is having a right royal time. Oftentimes he looks back on the quiet home life. Ah, how humdrum it was! How he pities his elder brother staying home there in all that dull life!

Scene 2.—The scene shifts. He is still in the city, but the boom has burst; hard times have come, men are out of work, famine stalks the street. On every corner there are little groups of men in ragged clothes, with pinched faces, with starvation looking out of their eyes, standing around trying to earn a chance penny by doing odd jobs, and our friend is among the company. "There arose a mighty famine in that land, and he began to be in want."

Scene 3.—A rural scene, but not a pleasant one. A great pasture, but not a blade of grass. In the prolonged drought every spear of grass has withered. In the midst of the field stands a lonely carob tree, from which hang the long pods covered with dust; a herd of gaunt, hungry swine are nosing about in the sand looking for stray carob beans. Our friend stands underneath the tree looking eagerly up at the carob beans, for "he would fain have filled his belly with the husks that the swine did eat." At last, driven by hunger, but at the same time weakened by it, he wearily climbs the tree, and shakes it until the pods fall from its branches, but the hogs have devoured them before he can reach the ground. Again and again he climbs the tree, but with the same result, and at last he falls upon the ground in despair, starving, "and no man gave unto him."

In these scenes of the parable, we gave a picture of the fruits of sin. The first fruit of sin is pleasure; the young man had a good time at first. There are those who tell us that there is no pleasure in sin, but I will not tell you that; first, because you would not believe me if I did. You have tried sin and found pleasure in it. I will not tell you that there is no pleasure in sin, because I know it is not true. I tried sin and found pleasure in it. I will not tell you there is no pleasure in sin, because the Bible does not say so. It is true that the Bible says, "There is no peace for the wicked," and you know that is true, or, if you don't know it now, you will before very long. But the Bible does not say that there is no pleasure in sin. On the contrary, the Bible speaks in Hebrews 11 of "the pleasures of sin." Of course it adds that they are only "for a season," very short lived. There is pleasure in sin.

Someone has said—I think it was Mark Guy Pearse—that the Devil is not such a fool as to go fishing without bait. The pleasures of sin are the Devil's bait. But, mind you, the Devil's bait always has a hook in it. He is dangling his bait before some of you here tonight. "Oh," he says, "don't become a Christian; you will have to give up this; the ball-room, look at this; the theatre, look at this; the card-party and its pleasures, look at this." And tonight, if you will snatch the Devil's bait, the first you know you will have the Devil's hook in your gills, and you will be on the bottom of the Devil's boat, beneath a pitiless sun, floating out over the sea of a hopeless eternity.

The second fruit of sin is want. "He began to be in want." That is always the second result of sin—want, famine, starvation. Oftentimes they come in a very literal form. How many men there are in London tonight without a decent coat to their backs, without a meal in their stomachs, without a place to lay their heads, who once had plenty.

A friend of mine pointed out to me a man one night in Chicago. He said, "Do you see that poor fellow there all curled up near the stove, with his uncombed hair and ragged clothes? That man used to be a Congressman of this district." Fast times followed by hard times. But it does not always come that way. There is many a man living in sin who has plenty of money, plenty to eat, plenty to drink, plenty to put on, plenty of

all material things; nevertheless, want comes. There is other famine besides temporal famine. There is other starvation besides physical starvation. A man has a soul as well as a belly, though a good many men in London live as if they did not believe it; but it is a fact. The human soul is so large, so vast, so glorious that God only can fill it, and away from God there is starvation. Augustine was right when he said, "Thou, O Lord, hast made us for thyself, and our soul is never satisfied until it resteth in thyself." Away from God there is barrenness; away from God is an aching void; away from God is the bottomless abyss of insatiable desire; away from God is woe, woe, woe!

Look at that young fellow as he sits there in his tatters and with uncombed hair, the hunger of his stomach looking out of his half-crazy eyes, and see in that wretched prodigal a picture of your soul, a picture of every soul in this hall tonight who is away from God.

How well I remember a day and a night in my own life. I had started out one afternoon to have an afternoon and night of pleasure. With a little company of chosen companions I was in a hall that had been fitted up at great cost for pleasure. For a few moments I had left my gay companions, and I stood in the distance leaning against a pillar and looking at them yonder. And oh, there was such a cry, such an aching void, such a mysterious despair in my heart, that I leaned up against the pillar of that magnificent hall and I groaned in the

(Continued on page 12)

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The Drama of Life

(Continued from page 11)

agony of my spirit. I was starving. What do you think I did? I shook it all off and went right back to spend the afternoon and night as I had started out to spend it. What a fool I was!

The third fruit of sin is degradation and slavery. "He went and joined himself to a citizen of that country, and he sent him into his fields to feed swine; and he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him." Jesus was speaking to Jews, and if there is any position low and degrading in the sight of a Jew it is that of a swine-herd. Christ meant this, that you and I have our choice between being God's sons and hog-tenders to the Devil. That is the choice open to every man here tonight. That young man might have been a son in his father's home, in glad, ennobling and well-requited service, but instead of that he is hog-tender to a stranger. It is open to you to be a child of God in full and joyous surrender to His will, in glad and ennobling and well-requited service, or to be hog-tender to the Devil.

Men say, "I will not be a Christian. I want my own way." You cannot have it; no man has his own way. It is either God's way or the Devil's. You can't have your own way—unless you make God's way your own. Young man, which will you choose tonight? To be a child of God, or to be a swine-herd for Satan?

Act III.—The Wanderer's Return; or the Remedy for Sin

We come now to the third and last act of the drama. There are two scenes. The first scene is the same lonely field. The young man sits beneath the carob tree with his face in his hands and in despair. He begins to think. Visions of the old home come before him. He sees his noble father; he sees the well-laden table; he sees the well-fed servants, and bitterly he cries, "How many hired servants of my father's have bread enough and to spare, and I [his son] perish with hunger!" and his face sinks deeper into his hands. Then he lifts his head with the light of a new hope in his eyes, and he cries, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." And he arose and came to his Father. This is God's picture of the remedy for sin. Notice what it is.

In the first place he began to think—that is where salvation begins, in thinking. People say that Christianity is blind faith; not a bit of it. Christianity is a rational faith that comes from honest, candid, close thought. He began to think. Men often say to me, "I am not a Christian because I think for myself." My dear friend, you are not a Christian because you don't think for yourself. You don't think, and you know you don't. For every man who is not a Christian because he thinks for himself, I will show you a hundred who are not Christians because they don't and won't think for themselves.

What is the trouble with you who are out of Christ? The simple trouble is that you won't think. You are bound not to think. You deliberately refuse to read every book that would make you think. You go down to hear some infidel lectures because you think that will prevent you thinking, because they stuff you with irrational nonsense. At a meeting like this you will go out when the preaching becomes too pointed and you are compelled to think; some of you would do it now if you dared. If I could get you men and women who are out of Christ to think for thirty consecutive minutes, I would get you saved. The trouble is you are bound not to think. A stubborn refusal to think is sending tens of thousands of the men of Great Britain down to perdition.

He thought about the comparative lots of his father's servants and of himself in this far country.

The comparative positions of a child, or even a servant, of God and a servant of the Devil; that is the thing to think about. I wish I could get a good and faithful servant of Christ and a faithful servant of the Devil to stand together on this platform tonight and just let you look at the two. Pick out the best servant of the Devil you know in London, and then pick out the most faithful and devoted servant of Jesus Christ that you know; then make a call on them the same day, and study their faces. If this does not make a Christian of you, it is because you are not willing to give up sin. Compare the lot of the child of God and that of the servant of the Devil.

But, friends, he did not stop with thinking; his thought brightened into resolution. He said, "I will arise and go." It is not enough to think, you must resolve; there are people here tonight who have thought of this

The right road always leads out at the right place.—Bob Jones, Sr.

question often and who know just as well as I do that they ought to be Christians, but they never come to the point of resolution.

In my first pastorate there was one of our leading men in business and politics whom I know very well. I said to him, "John, you ought to be a Christian."

"I know it," he replied.

"I would give everything in the world if I were a Christian. I know you have got the right of it, and the best of it, and I would like to be a Christian!"

"Then," I said, "John, give me your hand on it, and take Jesus Christ right now."

But he never would come to the point of resolution. Don't only think; resolve! What are you to resolve? "I will arise and go to the Father." That is the thing; come to God, to your Father. Come right to Him.

But notice how to come; come with a confession, and say, "I have sinned." That is the only way a sinner can come to God—with a confession. God is willing to receive the vilest sinner on earth who will come with a confession on his lips.

The last step is, "He arose and came to his Father." He turned his back on husks and hogs and hunger, and turned his face towards home. Now we come to the last scene. The boy is nearing home. I don't know what his thoughts may have been by the way. He may have had doubts and fears, he may have wondered how he would be received, he may even have thought, "I wish I could fix myself up better before going home." But he had sense enough to come just as he was, and he kept trudging right along on his journey, and now he is within a few miles of home.

Away off yonder in the hilltop, as the sun is setting, stands a man, an old man, in the last rays of the setting sun, peering off into the west. He has often been there before; it is the father looking out into the west for the home-coming of the boy who never came. The loving father is there again, for love never wearies, looking out into the west.

Away down yonder towards the horizon he sees a speck. Can it be the boy? It grows larger and larger; it assumes the proportions and form of a man, but not at all the boy who left his home; no longer is it that rotund form, no longer is there the bright glow of youth in his face, no longer is there the light, tripping step. It is the figure of a man prematurely old, with sunken cheeks and emaciated form, clothed in rags and sore-footed, limping slowly along the road. But those old eyes, though dim with age, are sharp with love. Hear that cry, "My son, my son!"

The aged feet forget their feebleness. The old man runs and falls on the neck of his son and kisses him. The son begins to stammer out his confession: "Father, I have sinned against heaven and before thee, and am

no more worthy to be called thy son." But the father won't hear another word. He cries: "Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet; and bring hither the fatted calf and kill it; and let us eat and be merry, for this my son was dead and is alive again; he was lost and is found."

Of what is this a picture? God—God's attitude towards the sinner. Although the son had forgotten the father, the father had never forgotten the son. For many years you have forgotten God, but God has never forgotten you. You have not thought of God for many a long day, but there has not been a day in which God has not thought of you, waiting to see some sign of your home-coming. If you turn your back on your sin tonight, if you turn your back on husks, hogs and hunger, turn your face towards God; while you are still a great way off, God will run to meet you; and there will be the best robe of God's own righteousness in Christ to put on you, a ring for your finger, a pledge of your sonship; a kiss of reconciliation for your cheek, shoes of the preparation of the Gospel of Peace for your feet, and the fatted calf, typical of the great feast of joy and gladness in Jesus Christ. Men and women, come home tonight.

I heard years ago a story which I have never forgotten. A girl had gone astray and had left her home for the great city. For some time she had continued to write to her mother, but after a while her letters became less frequent and at last they ceased altogether. The mother suspected the worst, and came up to the city to search for the lost girl. She went to a gentleman who worked in the lower parts of the city and asked him, "Can you get my daughter for me?"

"Well," he replied, "I think I can, but you will have to do just what I tell you."

"I will do anything to get my daughter," she replied.

"Then," said the missionary, "go to a photographer and have your picture taken; have it taken large size, and have a hundred of them, and bring them to me."

After a while the mother came, bringing the hundred photographs. "Now," he said, "sit down and write underneath each photograph just these two words, 'Come home,'" and the mother sat down and wrote.

"Now," said the missionary, "may I take these photographs down into the low parts of the city and put them up in the saloons and places of infamy?"

It was a hard thing to ask of a pure woman, that her picture should be put up to the gaze of the outcast and the vile. But the mother's love said "Yes"—anything to win the girl. The man took them and put them up in a hundred dens of infamy. Then he said to the mother, "Now go right home and wait."

A few nights after, a group of revellers came into one of the places where the mother's picture hung; among the group was the lost daughter; who, looking across the saloon, saw that picture on the wall. It looked familiar. Stepping over to it, she saw in her mother's handwriting the two words, "Come home." She knew what it meant; it broke her heart; she fled from the saloon and took the first train for home, and in a few hours she was wrapped in her mother's arms.

That is what God has done in this fifteenth chapter of Luke. He has sent down a picture of Himself, a picture of His heart of love, of His love for you and me, and underneath it God has written, as it were in His own handwriting, these two words, "Come home."

Will you come tonight?

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—Watchman-Examiner.

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